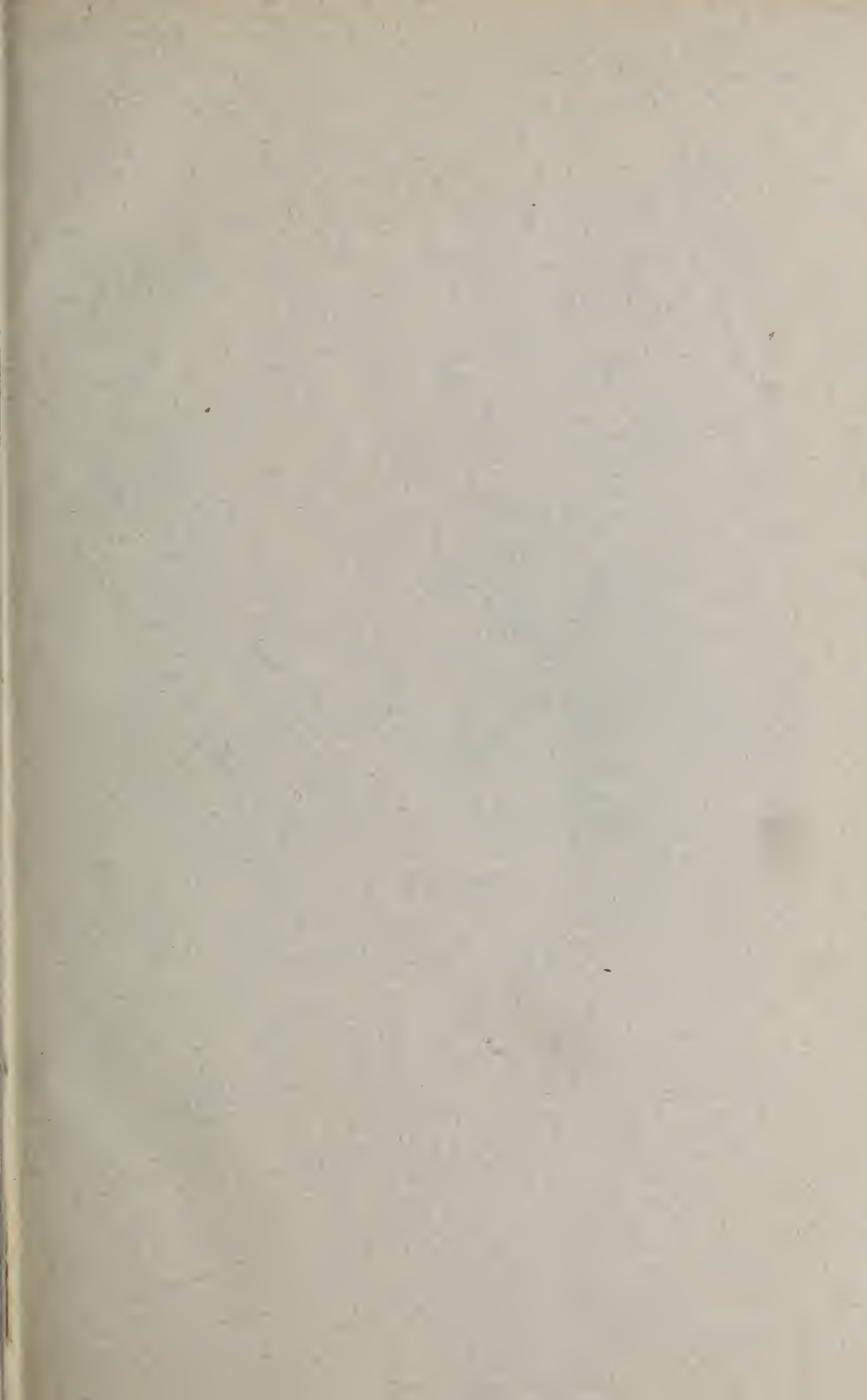



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Published monthly by the American Colonization Society.

THE DUTY OF STRENGTHENING LIBERIA.*

MR. PRESIDENT:

The American Colonization Society is distinguished from all other charitable and benevolent institutions in this, that it is organized and holds its place of business in the National Capital. New York, Philadelphia, Baltimore, Boston and other large cities have organized Societies which from those centres extend their operations throughout the country; and they have State Societies auxiliary to the American Colonization Society. But it is a significant fact, and indicative of the National and supreme importance of our Society, that it was founded here in Washington, that here it has held its Annual Meetings for nearly two-thirds of a century, and has during all this period, had its executive committee composed of eminent and patriotic men holding frequent sessions here, and diligently endeavoring to promote its philanthropic objects.

Again, this Society, more than any other in our country, has heretofore held intimate relations with our National Government, and has been its selected agent in carrying out its most delicate and humane mission. After Liberia had been established on the western coast of Africa, by the far-seeing wisdom of the founders of the American Colonization Society, whenever, during that darkest period of the slave trade, our ships of war seized a slave-ship, and brought her into an American port, the Government contracted with it to transport to and colonize the re-captured Africans in that home of the free. In the

* An address by HON. G. WASHINGTON WARREN, delivered at Washington, D. C., at the Sixty-Third Annual Meeting of the AMERICAN COLONIZATION SOCIETY, Jan. 20, 1880.

course of time, Liberia which had become the home of so many who had been snatched or redeemed from slavery, was an efficient and zealous instrument in the cause of humanity, in breaking up that most detestable traffic.

Every great nation has had its colonies. History is full of the settlements of new countries by peoples banished or voluntarily emigrating from their homes, and of the exactions made upon them as they grew up and flourished, but were still kept in subjection as tributaries to the mother country. Liberia is the only instance in history of a free and independent nation colonized by another country—not indeed by the Government, but by its incorporated Society, which thus has become the founder of a distant State, destined to have a leading influence in the Christianization of a Continent. It will be the province of History at some future period, to draw a parallel between the policy and aims, and their comparative results, of the East India Company and those of the American Colonization Society: the one founded upon the lust of personal gain and plunder, and for the extension of National dominion, the other solely in the interest of humanity and for the amelioration of a down-trodden race.

If the United States has greatly developed her material resources by the enforced employment of the slave labor of those of African descent in the cultivation of what was once her chief staple, she not only has expiated the National sin by the sacrifice of blood and treasure in the late war, resulting in emancipation, but she, as it were, made an atonement in advance by presenting to Africa the form and example of a free republic in Liberia.

President Anthony W. Gardner, in his message addressed to the first session of the 17th Legislature of Liberia, on the 10th of last month, depicts in glowing terms the auspicious omens of their National prosperity and their means of advancing the permanent interests of the neighboring peoples. He recommends the passage by the Legislature of a resolution of thanks to the Government of the United States for sending the U. S. ship *Ticonderoga* at a critical juncture, and for the friendly services rendered by her Commander, Commodore Shufeldt. He recommends liberal appropriations for the support of the schools and the college, and favors the encouragement of internal improvements. Let me quote a few eloquent passages on the Mission of Liberia.

“Permit me to remark to you, gentlemen constituting this honorable body, our duty to our Brethren of the Interior is providentially plain before us. Let us heed the Macedonian call now, lest we have cause, when too late, to regret it. God in His overruling providence has inclined and predisposed the hearts of our Aboriginal brethren toward us for good. Let me urge upon you the importance of heeding the divine

monition, and of engaging in the work of enlarging our borders, and making strong our bands, by uniting with this intelligent people who, like ourselves, can read and write (though in a different language) and who occupy no mean rank in mathematical and classical literature. A people who for many generations have been free from the destructive effects of intoxicating drinks, and are therefore in the happy enjoyment of an unimpaired body and mind, an undwarfed manhood, and a soul that delights in the free worship and adoration of the Great God, the merciful and the compassionate. * * * *

"The aboriginal tribes also in and about Cape Palmas, with the exception of the Bereby section, present a most encouraging and gratifying aspect. * * * *

"From these references, gentlemen, your honorable body will be able to form some idea of the vast and favorable opportunities presented to Government for uniting our brethren of the tribes around and beyond with ourselves, and thus laying the foundation of a powerful future State. * * * *

"I am willing, gentlemen, and I believe you are, to follow the indications of the Great Arbiter of all events in the work of civilizing and evangelizing Africa. Who can divine the motive that induced the Mohammedan King, Ibrahim Sissi, to seek the co-operation of the Liberian Government? Who can foresee the sublime results that may hang upon the appeals echoing from the Barline, Mar, Soreka, and Grebo tribes, for a more intimate connection with Liberia in all her interests? Admit that their motives are wholly selfish and mercenary. Admit that their object is only for gain; even in that case they will compare favorably with other nations and peoples on the globe who make a much louder boast of having higher aims in view than the mammon of this world. But can you positively assert that there may not be a background of the most thrilling events, pregnant with the highest interests of African elevation and redemption behind the scenes? You cannot; you dare not.

"It seems to me that I can see in the call of the Mohammedan chief the fall, or the bowing of the crescent before the cross, at least, in Africa. And who can tell the part that Christian Liberia is to play in this great drama? Gentlemen, allow me to repeat, we have a great work before us, and it is our duty as a Christian Government to go forward, and do all we can in our day and generation, to bring about the grand result, not only for the unification, but the civilization and Christianization of the thousands of heathen now sitting in darkness and in the region and shadow of death. * * * *

In concluding this topic, he announces the Liberian policy to be, "Interior development; and the incorporation of the native tribes into the Liberian Body Politic."

Mr. President, it would seem from reading these words, warm from the pen of the President of Liberia, and in the presence here of those who have grown gray in this cause, that our Society might hope for the speedy realization of the desire of its founders, and say with Simeon, of old, "Our eyes have seen Thy salvation, which Thou hast prepared in the presence of all the people."

Now is the glorious opportunity of this Society. What is wanted is, that through its officers and agents, at public meetings and through the press, it should make an appeal in earnest to the whole country.

The apathy which has lately fallen upon our people with regard to helping on the African colonization cause is owing to a strange misapprehension of our duty. We often hear it said, "Your Colonization Society did much good in the time of slavery in the South, but, since the day of emancipation, its mission is ended. The colored people have a right to stay here, and their labor is wanted here. If any wish to go to Liberia, let them obtain the means themselves. At any rate, it is no affair of ours; we are not responsible for their present condition." Now this position is untenable; we are all wrong. The fact is, the whole country, and every State, as part of the Union, is morally responsible for the former existence of African slavery in the South, and the consequent present condition of the freedmen. All the old States agreed to the continuance of the slave trade for twenty years after the formation of the Constitution of the United States. Subsequently, the whole country became responsible for the enforcement of the law for the rendition of fugitive slaves from within its borders; and for those Northern statesmen educated in the North, who afterwards settled in Southern States, became Governors, or Senators and Representatives in Congress, and were most pronounced in their pro-slavery opinions and influence. We have only to remember that the late civil war was for the defense of the National integrity. Southern States claimed the right to secede. The North and West declared secession impossible—that our country was indivisible. By the grand result, we are all members of one body politic. If, therefore, one member suffers, all the other members suffer with it. If there is local disorder in one part, the other parts are affected. If the cholera or yellow fever decimates the population in one State, the other States send relief. If the Indian is wronged, the whole country moves for him. And so, the problem of the proper care of the freedmen is a problem for the whole Nation to solve. What the Government cannot or will not do, the people should be asked to supply.

Now thousands upon thousands of the freedmen yearn to go to their fatherland. If we throw obstacles in their way, if we refuse to aid them, because they are wanted to till the soil and raise the profitable crops of this country, we are just so much partakers in the guilt of our

ancestors who favored the bringing of the ancestors of the freedmen from Africa here, and placing them in bondage for their labor.

The American Colonization Society has now a broader field than ever before, and it deserves a place among the missionary efforts and benevolent objects of the Christian community. By a zealous prosecution of its missionary work, not only will Africa be brought more and more under the benign influence of Christianity, but the condition of the freedmen remaining at the South will be vastly improved, when it shall be known, that if they cannot fully enjoy the equal rights of citizenship, they may readily obtain the means of going to what they would deem a better country, where they could work out their own destiny as a distinct race, and could accomplish the greatest results under the most favorable conditions. We ask, therefore, for the sympathy, the moral support, and the generous aid of the whole country.

And one word more ought to be said at this sixty-third Anniversary Meeting in the National Capital. Two things can the National Government, in the proper exercise of its constitutional functions, do for the cause of our Society. Congress can respond favorably to the able memorial presented at its last session for an appropriation for explorations and surveys of the western coast of Africa, and from Liberia into Central Africa, in the interest of commerce and civilization. And the Executive might be authorized to employ some of the U. S. Steamships in carrying bi-monthly mails from one or more ports of the United States, so that, no longer we shall be dependent upon British steamers, via Liverpool, as a means of communication with the Republic we founded; and that no longer we shall be in danger of losing our well-earned prestige on the African coast, by the superior enterprise and foresight of the British Government; but shall henceforth show ourselves able and willing to cherish and secure the commercial advantages which we were the first to develop. And shall not the plea of humanity be made and answered? The United States, in her early history, lifted up her voice for the freedom of Modern Greece; she has repeatedly exerted her National power to rescue a naturalized citizen from the custody of his native country which claimed him as her subject. And will she not now grant this boon to those deserving freedmen who long for their fatherland, and to Liberia which has sprung from her very loins, and which promises to be a remedial power for the healing of the African Nations?

From the Philadelphia Times, August 20, 1880.

LIBERIA'S PROGRESS.

In one of the best rooms of the Continental Hotel a man sat at a desk busily writing yesterday afternoon when a TIMES representative was

ushered in. He turned his head at the interruption, disclosing the feature of a Negro of unmixed blood, and arising gracefully welcomed his visitor in the choice English of a highly educated man. This was Edward Wilmot Blyden, D. D., LL.D., Minister Plenipotentiary from Liberia to England, and the first Negro ever received at the Court of St. James, who also holds the position of Secretary of the Interior Department of the Republic on the West African coast. A native of St. Thomas, West Indies, he emigrated to Liberia in 1850, being a boy at the time. After receiving his education at the Alexander High School in Monrovia, which is named after Dr. Alexander, of Princeton Seminary; he became the principal of the school. He was subsequently elected Professor of Languages in the Liberia College, but resigned the position in order to make an extended journey in the interior of Africa. In 1864 he was made Secretary of State, and afterwards Secretary of the Interior. In 1877 he was appointed Minister Plenipotentiary from Liberia to England and has resided there ever since, with the exception of occasional trips to Africa. He is a member of the Athenæum Club, of London, and a frequent contributor to *Fraser's Magazine* and the *Methodist Quarterly Review*. Some of his most important articles have been: "The Negro in Ancient History," "Mahomedanism in West Africa," "The Republic of Liberia at the American Centennial," and "Echoes from Africa," all of which appeared in the *Methodist Quarterly* from 1869 to the present year. Within the past five years *Fraser's Magazine* has contained the following from Dr. Blyden's pen: "Mahomedanism and the Negro Race," "Christian Missions in West Africa," "Islam and Race Distinctions" and "Africa and the Africans." These will be published in book form shortly, at the request of many prominent persons of this country and England, who are anxious to preserve the valuable information on Africa which they contain.

On being asked what the present condition of Liberia was Dr. Blyden responded:

"It stands at the present day more flourishing and important than ever before, notwithstanding that it has been greatly misrepresented. It occupies five hundred miles of the finest and most picturesque portion of Africa, with an interior extending two hundred miles back, abounding in everything necessary for the support of the people. The Valley of the Niger is accessible to the Republic, containing a population hospitable and friendly, ready to welcome to their home their brethren returning from the countries of their exile. As we push on and locate in the interior the climate is much more healthy and the ground more fertile. A general movement has been made in that direction. The Liberia College is about to be removed to the high lands, where the great tribes of the Mandingoes and others can have access to it. The removal of the capital to the interior will also come in time."

"What is the cause of this general departure from the original settlements on the coast?"

"The continent of Africa is surrounded by a belt of malaria extending for thirty miles in width, which is caused by the alluvial country. As we get nearer the interior we find high and healthful ground, upon which can be raised all the products of the country. Beyond are vast countries almost untouched, from which gold, rubber, sugar, coffee, hides, beeswax and ivory can be obtained in unlimited quantities. Not far from Liberia are the unvisited but easily accessible countries north and west of Ashantee and Dahomey, from which a prodigious trade struggling for an outlet filters through in very small quantities to the Gulf of Benin. The natives here are of a very friendly disposition. In 1872 I visited Sewa, the King of the Falabas, a powerful Pagan tribe, in the interest of the British Government, to make a commercial treaty, in which I was successful. The following year I also visited the Foulahs, a tribe living three hundred miles distant from Liberia, on the same mission. They are Mahomedans and have a King named Almamy Sula. I made a treaty of commerce and peace with him, also."

"How are the Americans Negroes treated who go to Liberia?" was asked. "They fare very well," responded Dr. Blyden, earnestly. "Each family upon arriving receives twenty-five acres of ground and each individual gets ten acres. Now if they have any energy they can succeed on that. But the trouble is you send from the North diletante Negroes, who are waiters and servants and don't like agricultural work. They are afraid to work out in the sun too. Now the Southern Negroes are accustomed to work and they get along well. This is especially the case with those of pure Negro blood. They feel that Liberia is their home and country, while in America, as they become better educated, they feel their strange position more keenly. As to the mulatto element of your country it is a question what will become of it. It may possibly become absorbed in the course of time, but America is no place for the Negro. I don't hesitate to advise every one to go to Liberia, as it is the only chance for them."

"What are the means of communication between the native tribes and the Liberians?"

"Some of the natives speak a little English, but the chief mode of communication is the Arabic. We are endeavoring to extinguish the dialects of the small fragmentary tribes along the coast, but will preserve the languages of the great tribes in the interior. We are now endeavoring to establish a professorship in the Liberia College for the purpose of teaching the native tongues."

"How does the commerce of Liberia stand at present?"

"It is rapidly increasing, and although there is but little commerce between Liberia and the United States, it has a large trade

with England and Germany. The principal articles are sugar, coffee, rubber, ivory, palm oil, cocoa, arrow root, etc. The fact that the native kings desire the annexation of their countries with Liberia shows how it is flourishing. Only recently the King of Medina asked that his country might be annexed, and there is some talk of annexing Sierra Leone in the future."

"But Sierra Leone is a British possession," was remarked.

"Well," replied Dr. Blyden, with a laugh, "we should not go to war about it, but would make some amicable arrangements. The British Government looks upon us as black Yankees and watches our movements closely. They did not like our annexation of Medina, but as Liberia is an independent Republic they can do nothing. We have the whole country before us as far as Soudan, and some day Liberia may extend there."

LETTER FROM REV. CHARLES W. BRYANT.

The following reaches us from the party to whom it is addressed, with a request to publish:—

GRAND BASSA COUNTY, LIBERIA, *Sept. 18, 1879.*

MR. HENRY ADAMS, New Orleans.

Dear Sir:—Yours of May 6th came duly to hand. It finds me and family in usual health. I say, since you ask, that I am not holding any Government position. I have looked much into the affairs of this Republic, and think I understand them. Our laws are good in the main; our constitution is excellent, and the soil is as good as any in the world. We have hogs, cows, sheep, goats, geese, ducks, chickens, guinea fowls. Horses are not in our settlements though they are not far away. We want men who believe that they ought to make a nation, and that they are not the white man's inferior. We want statesmen. We are a free people and make our own laws, are not subject to any class of men, and are a sovereign and independent nation.

I am disposed to give information only to those who intend to come to Liberia. This is a new country, only fifty-four years from the commencement of the colony to the present. If you know any nation which has made itself in that brief space of time, mention which it is. What people is there that went to a distant continent, without learning and money, and established themselves as a free, sovereign and independent nation in the same length of time? We have a well organized Government, and are in treaty relationship with all the enlightened powers of the earth. This country is new. Everything is to do. If you are a statesman, and believe you can do as much as a white man, come to Liberia. Do not expect to see the country before you get here.

Henry, I am perfectly willing to give you information, but do not

ask me to write to you if you do not intend to come to Liberia, for time is precious with me. We have an abundance of fine fruit here that grows of itself. You need not expect to come and find everything in Africa as in America. If it is an honor to be a state senator or anything else in the United States, why don't the men who want to be presidents, judges, members of a national house of representatives, and senators, come to this country? Come to Liberia, and should you be elected to an office, you will get it. Let me ask you how many black men are there now in the United States House of Representatives and in the Senate? Please publish this letter in the papers when you get through with it. Write to me soon. My regards to Gov. Pinchback, Hon. Henri Burch, and all the friends.

From your friend,

CHARLES W. BRYANT.

THE AZOR PASSENGERS.

ROYESVILLE, LIBERIA, *March 23, 1880.*

Dear Sir:—I send you a list of the Azor's passengers that are living. Those who settled up the St. Paul's river are now moving to the Azor settlement. We came here in the forest where no settlement at all existed, and by God's help we have succeeded to the astonishment of all Liberia.

We have a plenty to eat. Bush meats of almost every kind abound. Our cassada grows nicely, by digging a hole and putting the old stock in the ground. No work is needed; corn, potatoes and all vegetables, come without work. We have regular preaching or service in the Baptist Church; there is a Methodist Church here. Our school is open every day, Saturdays and Sundays excepted.

Please publish the following as an answer to what I saw in the *Christian Recorder* of December 11th, 1879, taken from the *Progressive American*, (N. Y.) In describing the results of the Azor expedition, these startling statements are made: "Of the THREE HUNDRED AND SEVENTY who sailed on the Azor, TWENTY-NINE died for want of proper food and care on the voyage, and were buried in the sea. Some FORTY odd have been able to return to this country through the assistance of friends, and of the remaining three hundred only about SIXTY are alive. They landed penniless, friendless, and without medicine, and for their own want fell victims to disease and hunger."

In answer I say there were no three hundred and seventy! There were no twenty-nine died at sea! There were no forty returned to America! There is no truth in the statement that only sixty are alive!

I leave the balance for the following to explain:

Embarked	256
Died at sea	23
Returned to America	16
Died after landing	27 66

Total living here.....190

Respectfully,
HARRISON N. BOUEY.

LETTER FROM ELI JONES.

CHINA, STATE OF MAINE, }
24th, 3rd Mo., 1880. }

MY DEAR FRIEND, EDWIN O. TREGELLES,—Thy letter of 2nd, 2nd Mo. reached me when from home attending an eight days' meeting.

I am glad to learn that Friends and others in England, are looking after the best good of Liberia, and through her toward the civilization and Christianization of Africa.

Thou asks me, "Dost thou consider that the door of Liberia is still *really* open for the Gospel?" Answer—I do, and in my opinion, it is already one of the most effective missionary stations on the coast. "Is there any better opening?" Answer—I know of none better. Of the 20,000 Liberians of American lineage, I incline to think a larger proportion of them attend regularly some place of worship than a like number of persons either in England or in America.

"Do many of the people use, or comprehend, the English language, even in a rude or imperfect manner?" Answer—The 20,000 of American lineage, all speak the English language as their mother tongue. The laws of the Republic are in English. The officers of State, the judges of their courts and lawyers, and jurymen, are English-speaking persons, and some of them, in times past, have shown themselves quite masters of the Queen's English. Along the coast of Liberia, the towns of the colonists and the natives are intermingled, and are often quite near to each other. The native men are largely employed as boatmen by traders upon the coast, and thus they have many opportunities to pick up a little English.

"Would the 800,000 (natives) be reluctant to receive kind, judicious instruction, or would they resist and obstruct such efforts?" Answer—I think they are as willing to receive instruction, when kindly offered, as any other class of heathen, and perhaps a little more so. I used to meet boys of 12 or 14 years of age, who begged me to take them to "big America." When asked why they wished to go, they would

answer, "to sabah book," *i.e.*, to *learn* book. When reminded that America was a long way off, and that they would have to leave father and mother, and all, they would say "Me don't care, me want to go to big America." I recollect meeting some of the Vey tribe, who offered to build me a house, and do much more for me, if I would "go and talk God palaver" with them. Their personal appearance was commending, and they seemed to possess a great deal of native intelligence. I felt something of a missionary spirit in my heart, as these sons of the African forest gave me such a welcome to their country.

I incline to think that in all schools among the natives along the coast, English should be taught, as without it, they can hardly enjoy the full benefit of citizenship, or of church membership. As we go interior where the Arabic language is spoken, it may be thought best to teach *that*, even to the neglect of English. A large number of teachers might be employed in the native towns, and lodge each night in a Christian community if they wished, and in this way be spared much of the privation that is often felt, when we work among a Pagan people.

The project of a railroad from Monrovia toward the interior, if carried into effect, would be great aid to the missionary, as it would enable the foreigner to reach the high lands where the climate is good, while along the coast, it is in nearly all cases, fatal to the white man from the north.

In referring to my note-book, I find an entry, that Liberia had in 1868, 50 places of worship; this for a population of 20,000 shows well.

ELI JONES.

ITEMS OF INTELLIGENCE.

THE EUCALYPTUS.—The eucalyptus-trees planted in the malarious districts of Algiers, Italy, and the South of France, are said to have made those districts healthy. The experiment might well be tried widely in Liberia.

PRODUCTIVE.—The African diamond fields are still productive, the value of the diamonds exported in 1879 being more than \$18,000,000, an increase in value of about \$300,000 over the yield of 1878.

MISSIONARY TEACHERS.—The Woman's Baptist Missionary Society, auxiliary to the American Baptist Missionary Union, has appointed Mrs. Matilda Vonbrunn and Mrs. C. M. Hill as missionary teachers in Grand Bassa county, Liberia. Mrs. Vonbrunn has already a school of twenty-five Bassa children. Her husband was a Bassa king, a Liberian judge, and a Baptist missionary. Her brother is Vice-President of Liberia.

APPLICATION FOR TEACHERS.—Two tribes interior of Cape Palmas, Liberia, viz: the *Serrikeh* and *Berrikeh* tribes, have recently written a letter to the Liberian Government at Cape Palmas, asking them to send them teachers to open a school for the education of their children and that they themselves will pay the school teacher. The *Serrikeh* and *Berrikeh* tribes have made a law among themselves that each male is to pay a tax of one dollar per year to pay the teacher's salary and buy books for the school. This is their own voluntary act, without the suggestion of even a foreign or home missionary.

VISITOR FROM LIBERIA.—Hon. and Rev. James S. Payne, delegate from the Liberia Conference to the General Conference, was born in the United States, but went at an early age to Liberia where he has twice been honored by election to the presidency of the Republic of Liberia, in which capacity he served as a faithful and capable Christian ruler. While in this country he made many friends for his work in Africa as well as for himself; and he bears with him to his distant land the kindest wishes of our preachers and people. *N. Y. Christian Advocate.*

SENATOR J. J. ROSS, of the Republic of Liberia, and lady, have visited our principal cities. The Senator, who is a very fine looking specimen of his race, is on a visit to his native land from which he was taken thirty years since. He speaks glowingly of the future of Africa, and the opportunities for fame and fortune awaiting young men of culture, pluck, and the right stamp.—*Peoples' Advocate.*

RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY,

During the Month of August, 1880.

CONNECTICUT. (\$20.00).		AFRICAN REPOSITORY. (\$3.00).	
Middletown. Mrs. Wolcott Huntington.....	20 00	Arkansas \$1. Canada \$2.....	3 00
NEW YORK. (\$10.00).		RECAPITULATION.	
Poughkeepsie. Mrs. Mary J. Myers.....	10 00	Donations.....	35 00
ILLINOIS. (\$5.00).		African Repository.....	3 00
Richview. Miss E. C. Finley	5 00	Rent of Colonization Building.....	121 00
		Interest for Schools in Liberia....	29 20
		Total Receipts in August,	\$188 20

American Colonization Society.

COLONIZATION BUILDING, 450 PENNSYLVANIA AVENUE, WASHINGTON, D. C.

Secretary and Treasurer—WILLIAM COPPINGER.

EMIGRATION TO LIBERIA.

So numerous have the applications become, that THE AMERICAN COLONIZATION SOCIETY will hereafter give the preference, all other things being equal, to those who will pay a part or the whole of the cost of their passage and settlement in Liberia. Persons wishing to remove to that Republic should make application, giving their name, age, and circumstances, addressed to WILLIAM COPPINGER, Secretary and Treasurer, Colonization Rooms, Washington, D. C.

FORM OF BEQUEST TO THE SOCIETY.

I give and bequeath to THE AMERICAN COLONIZATION SOCIETY, the sum of — dollars. (If the bequest is of personal or real estate so describe it that it can easily be identified.)

THE AFRICAN REPOSITORY.

Published monthly by THE AMERICAN COLONIZATION SOCIETY, is intended to record the Society's proceedings, and all movements for the civilization and evangelization of Africa. It is sent without charge, when requested, to the officers of the Society and of its Auxiliaries, to Life Members and to Annual contributors of ten dollars and upwards to the funds of this Society. To subscribers it is supplied at One Dollar per annum, payable in advance. Orders or remittances for it should be sent to WILLIAM COPPINGER, Secretary and Treasurer, Colonization Rooms, Washington, D. C.

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